PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, MARCH 15, 1961

Christians Are Poems

The world is the poem of the Word to the glory of God

William Ralph Inge

by George E. Failing

FEW CHRISTIANS are poets but all Christians are poems.

St. Paul believed that all Christians are Christ's *workmanship* (A.V. of Eph. 2:10). The Greek word is *poiema,* poems.

The figure is striking and beautiful. Poems are not lines of rhyme but words of beauty and order, crafted into a song. There's imagination and movement in a poem. A poem is a painting by an artist in words.

God is the Artist. Both heavens and earth testify to His artistry. There is originality, order, beauty, variety in all that He does. The Creator has lavished His art upon the blade of grass, the lowly flower, the small insect. "Only God can make a tree" was an earth poet's true insight.

God's greatest skill is lavished upon men. This is an endlessly creative task, untiringly challenging to God. Christ found faltering Simon and transformed him to firm Cephas (rock). He quieted the tempest in James and John, the Sons of Thunder, and enamored them of His love. He overtook dashing and reckless Saul of Tarsus and made him into an apostle to the Church for centuries ahead.

God is still at work in human life. Poetry is a thing of the heart, so God works chiefly within us—upon our wills, our sensibilities, our ambitions. He wants to produce *a meek and quiet spirit* in each of us.

God places His signature on His work, even while it is unfinished. His Son is *not ashamed to call us brethren,* though we have not faithfully reproduced all His graces as yet. He will work on and on, as long as we grant Him permission.

When God finishes His work here, He translates it above. His poems are to be read forever. They will eternally testify to His patient and transforming love.

Editorials

Stop It or Join Us!

Mark 9:38, 39

CHRISTIANS who are eager to do God's work are a great blessing. In our eagerness, however, we often assume responsibilities that are not properly ours.

For example, it is difficult to refrain from judging another man's work and placing him in a certain fixed category. Now analysis and classification are absolutely essential in the ordering of human affairs. But the danger is that in our analysis and classification we claim to see exactly as God sees and speak precisely for Him. (This is what the Pope claims when he speaks *ex cathedra.* We would resent being classified with him, probably.)

We are forced to admit that while truth itself is absolute and not relative, our views of truth, at any given moment, are relative and not absolute. While we speak the truth in love, it may be wise to remember that we often speak the truth through our infirmity and even endeavor to speak it in our ignorance!

It seems, therefore, that our judgments of our fellows and of their doctrines and practices ought always to be made in charity, and held subject to revision—either ours or theirs. What a relief it would be if we could only believe that we do not even have to strictly classify every professed Christian or Christian worker. In a final sense, "to his own master he standeth or falleth."

Furthermore, in our feeling that we are the true group of Christians we come to believe that others ought to identify themselves with us. It hurts us a bit to observe another "casting out devils in [Jesus] name," who does not "follow us" (Mark 9:38).

At that very point we are so apt to speak exactly as did Jesus' first disciples, "Stop your work or join us."

What did Jesus say? He asked them not to hinder a man who was doing a good work ("casting out devils") through proper means ("in thy name"). His work commends him, whether we like him or whether he unites with us. Anybody honestly serving Christ is "for" Him. And it would seem that we ought not to withhold our "God bless you" from one who is serving God.

There are two lessons to be drawn. First, we need to recognize the warning against limiting "the work of the Spirit of God to any sect, or succession, or outward form of the church"—Alford. That holds true of any group or denomination. The Spirit of God will not be barricaded behind the walls of any organization or fellowship. He cannot be hemmed in by us. He is the Spirit: and "the wind bloweth where it listeth"; He distributes gifts "as he will" (John 3:8; I Cor. 12:11).

Secondly, "there are always earnest Christian laborers who decline to be orderly in their methods. Their irregularity calls for toleration, not necessarily approval" —Matthew B. Riddle. Nor will we persecute them! Some of these earnest Christians are to the right of center and others are to the left. Some over-organize; some decry all organization. It has always been so.

So let's be charitable enough to "tolerate" another who serves a different way than we do, and considerate enough not to unnecessarily strain the fellowship of a brother by shouting to him, "Stop it or join us!" There is plenty of room to serve in the rank and file of the soldiers of Christ, in our regularly appointed field of service.

—*George E. Failing*

Prayer That Prevails

I WILL, at the hazard of being regarded as "speaking as a fool," refer to an example of a personal nature.

I had an appointment, during the season of afflictive drought, to preach in one of the churches of the city where I live one Sabbath morning. As we came to our carriage, I said to my wife, "There is not the remotest probability that it will rain to-day. I will, therefore, carry in the robe which we usually take with us," and did so.

When I kneeled to pray before that congregation, I had no more expectation that it would rain that day outside than inside the house of God. When I began to pray about the drought, however, a power came upon me which rendered that prayer a wonder to myself and the congregation. The Monday's issue of our daily paper contained this statement: "The preacher in one of our churches prayed very fervently yesterday morning that it might rain, and his congregation were drenched with rain on going home at the close of that service."

I can never tell when "the spirit of grace and of supplication," in that form, shall be poured upon me. Nor do I feel under obligation to have such experience whenever I pray. All that I can do, or feel bound to do, is to leave my heart open, and let the Spirit intercede in it as and when He chooses. This I do say, however, that when the Spirit does thus intercede, I always obtain the specific object for which I pray. Nor can any one pray under the intercessory power of the Spirit without the hearer, as well as himself, marking the peculiarity of prayer.

Hence it is that, for many years past, my students, in times of drought, for example, have been accustomed to say, "We shall have rain now. Did you mark our President's prayer?" Nor were they ever disappointed.—*Asa Mahan, president of Oberlin University for fifteen years.*

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I Was Reading...

by the Editor

• a most excellent booklet entitled "Chris-ian Simplicity" written by Dr. Albert F. Harper and published by the Nazarene Publishing House. The sub-title for the booklet is "An Honest Look at the Dress Question" and the Editor knows no one better qualified to write the book than Dr. Harper. There may be a paragraph or two that relates chiefly to those in the Nazarene Church, but otherwise the book can be freely recommended—as the Editor sees it. Copies of the booklet are available from Wesley Press at a price of 35¢ each.

• that according to the National Industrial Conference Board it is about $600 per year cheaper for a retired couple to live in Houston than to live in Chicago. There is probably more living space in Texas than in Illinois as well!

• that "the average human brain has ten billion neurons" which can be used in the thinking process. It is not probable that all of those neurons are put to use, much less overworked. According to the interesting article, "The Chemistry of Thought," in the February 10 issue of *Time*, Dr. Holger Hyden asserts that mental functions can be chemically controlled. "There is now evidence to prove that the RNA and enzyme changes are followed by an increased suggestibility in man. A defined change of functionally important substances in the brain could be used for conditioning a whole population." Thus, *Time* concludes, "A police state government could add such substances to tap water and brainwash the whole population at once."

• the amazing suggestion in the February 12 issue of *Our Sunday Visitor* that each Catholic home ought to equip itself with holy water. "Holy water in the home should not be tucked away in a remote corner. It should be made available to all the members at all times. Some parents make it a regular routine to sprinkle their sleeping children with holy water. . . . An indulgence of 300 days can be gained by making the sign of the Cross with holy water. . . . The devil abhors holy water. . . . It is a most effective aid in our conflicts with the powers of hell." How could a person that reads the Bible believe this?

• in the same issue of *Our Sunday Visitor* these words: "The born Catholic does not feel the need of the Bible as much as do Protestants. Many get along very nicely without it, as countless millions had to before the invention of printing." To the Catholic the Church becomes the substitute for the Bible; to the Protestant the Bible remains the unchanging authority. The Roman Catholic Church still goes on creating doctrines (such as the infallibility of the Pope, the immaculate conception of Mary, and the assumption—ascension—of Mary). We much prefer to hold the position taken by Peter the first Pope, according to the Roman Catholics): "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (II Pet. 1:19).

• that Barrington College of Rhode Island was accredited by the New England Association of Colleges and Secondary Schools

(Continued on page 15)

"Spring Up Into Everlasting Life!"

by EDNA JANES KAYSER

A fountain of gardens,
a well of living waters,
and streams from Lebanon.
Song of Solmon 4:15

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
John 4:14

A Christian is one who is kept fresh and lovely by the fountain of living waters. We may be as full of these waters as we desire. To be filled with Christ, the Holy Spirit, and with the Father means that these waters shall flow out into other lives.

As a beautiful fountain of this earth is filled with sparkling spring water where lilies are kept fresh, so we may have the living waters to keep us alive spiritually. There will be a fragrance emitting from our lives to bless a needy world.

Since God is the great fountain head of these spiritual waters, the flow is perpetual. These waters shall never become stagnant. In fact they are waters of such purity and power that all who have their roots in this fountain shall thrive and become strong.

Any life will soon become wilted and useless that does not sip from the waters of God. Apart from the living waters a soul shall die, even as the lilies must drink ceaselessly. The beauty of the Christian life is this, that we do have the new, abundant life in Him. The more we drink, the more we shall have of Him.

The more we have of Him—the more flowing out of lifegiving waters there will be. The more we shall have to offer to those who are dying of spiritual thirst. Daily, people are passing out into a Christless eternity.

E. 3226 S. Riverton, Spokane 25, Washington

This is a sobering thought! We are rubbing shoulders with these lost sheep every day.

But we can give them to drink of these living waters. We can tell them of Christ the mighty to save.

Who does not like a fountain, where waters play and give endless delight? Few there be who will not pause at a fountain of waters.

The living waters are springing up into everlasting life. Watch them as they rise in sudden wonder, refreshing all that are in reach. Beautiful waters rising from the fountain head of God, changing lives and leaving the pure imprint of Christ.

The world will pause too and linger when a Christian is filled with this fountain of everlasting life. They will see that here is Christ-like beauty and reality. The Holy Spirit will draw them, until they too will drink daily of His fountain—be born again of His Spirit.

Like a park of fountains of this earth, the Christians are fountains of Him, and rise in individual glory to bless a dry and thirsty land. I have seen a park of many fountains that kept the trees and flowers fresh and exquisite. The very air was buoyant with a cool balm from springing waters. Each fountain is this park was different. Each one sparkled. Each was filled with wonder. Oh what a challenge to us as Christians, that we may refresh the earth with His soothing, healing, lifegiving presence. Each Christian may rise up in His power and truly reach the lost sheep.

A fountain of living waters—a cooling balm for the entire world, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). •

Contending but not Contentious

by J. FRANKLIN FISHER

THE CHILDREN of our heavenly Father are all, without exception, members of the holy family and make up the body of Christ. There is no concept more sublime than that of a united church bound with cords of love, fellowship, and devotion, and committed to the task of evangelizing the world. What a mighty force for righteousness is such a church!

But, alas, in spite of the prayer of Jesus that they all might be one and the yearning of His disciples for this Christian oneness, modern Christendom is shamefully divided into hundreds of competing sects, some of which are powerful enough to dominate and control governments, others so small as to be insignificant, but all vocal and aggressive.

In our times there is a growing movement to bring churches together irrespective of differences in church polity and belief. Some religious leaders envision a get-to-gether of all faiths, a congress of religions, including Islam and Buddhism, such as was promoted in San Francisco a few years ago. Others in their urge for ecumenicity hope to see a reunion of Christian faiths, the Orthodox Churches of the East, the Roman Church, and eventually all Protestantism. Pope John has indicated his hope for such a consummation, with the Roman Church, of course, as the head.

What must be the attitude of the Christian, dismayed perhaps by divisions in the church and yet mindful of the Biblical injunction to "earnestly contend for the faith which was once delivered unto the saints"? If he has knowledge of the Word of God and a satisfying experience in God's grace, he becomes, we believe, immediately suspicious of whatever religious spokesmen, seminaries, or movements which cast doubt on the integrity of the Holy Scriptures or on the lordship of Christ. He knows that if the foundations are destroyed, there can be no certainties, no assurances, no living faith. Therefore, he must take his stand unrelentingly against all liberalism which would destroy or mitigate a sense of sin and the need of a Saviour, which rejects the full inspiration of the Bible, the virgin birth and vicarious death of Christ, the resurrection from the dead, Christ's coming again and all the other glorious truths of our holy religion. In the face of an earthly-minded and modernistic church he must contend with the uncompromising zeal of an apostle, the courage of a Luther and the sanctified tenacity of a Wesley, lest some tragic day he should hear from the lips of the Saviour whom he has slighted: "You have been ashamed of Me; I must now be ashamed of you."

The attitude of the true, born-from-above Christian is clear with respect to heretical teaching on the part of so-called liberals. But where should a Christian, open-minded and broad-minded, stand in the midst of fundamental groups which reject and scoff at the doctrine of Christian Perfection with the same dogmatic ardor as the liberal opposes one who believes in the Genesis account of creation? Attacks against the Wesleyan teaching of holiness do not come from the Modernist camp; they come from those priding themselves on their orthodoxy. Dare one compromise his convictions on full salvation because a Bible teacher or evangelist of the sinning-Christian school accuses him of being deceived or even of hypocrisy? In remaining silent, does not one jeopardize both his witness and his hope of heaven? God has called the church unto holiness. Let us obey and follow Him.

Moreover, should one be unmoved by the accelerating promotion of the teaching of "eternal security"? Most of the tenets of Calvinism have become muted in our century, but one, that of the "perseverance of the saints," is being taken up with renewed fervor. At one time, we should note, Methodist leaders were in the forefront of the evangelistic movement, giving to the church inspired songs, great preaching, devotional treatises, and far-reaching revivals. But through widespread apostasy Methodism has lost much of its spiritual leadership, and dedicated Calvinists have taken over.

If we believe that salvation is always conditional in the Scriptures, depending on our being "faithful unto death," and that the idea of "once-in-grace, always-in-grace" is a real error, often giving rise to presumption, careless living, and shipwreck of faith, then should we not take a position clearly and boldly against it? And should we give, or continue to give, support to radio programs, schools, and ministries which violate our convictions of truth, especially when we have ministries and institutions which uphold Bible teachings and standards which made Methodism the greatest evangelical force since apostolic times?

God give us the wisdom and strength in our generation to contend, without being contentious, for the faith once delivered. ●

Fresno, California

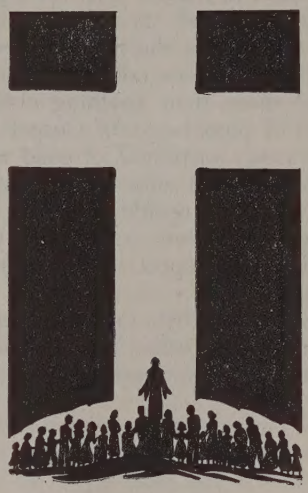
The Church

When love abounds
Contentment reigns
And God can do great things;
Where peace surrounds
There is no pain
And loud the joy bells ring;

Where blessings flow
The world can see
The face of Christ shine through;
When Christians show
The world that He
Can mould and make lives new!

Charles R. Holbert

Greater Works



Than These

John 14:12

by the EDITOR

THE DISCIPLES were distressed at the thought of Jesus' departure. Jesus asks for their faith, promises them a mansion in His Father's house, promises that He will come again to take them Home.

"Now you know where I am going (to my Father's house, or 'bosom'), and you know how to get there (by what I have taught you)."

Thomas, the doubter, professes ignorance. "We know not the house, nor how to get there." Many a preacher has been troubled by an unconvinced Thomas, who it seems should have learned better. And this after three years as Jesus' apostle and companion.

Jesus does not harshly chide Thomas but carefully repeats what He had told them so often. "I am the way." "The Father should not be strange to you, for you have known me. The way to the Father should not be strange, for that's what I have been showing to you."

Philip speaks up—"We know not." He is not a doubter—only dull and slow. At the feeding of the five thousand Jesus "proves" Philip by asking, "Whence shall we buy bread that these may eat?" And timid Philip has not seen enough of Jesus' power to believe —"Two hundred pennyworth is not sufficient for them, that every one of them may take a little" (John 6:5-7). Later, when Greeks asked Philip to lead them to Jesus, Philip hesitated. Philip gets Andrew first, and "Andrew and Philip tell Jesus" (John 12:20-22).

Paul was grieved with the "babyish" Corinthians and with the "dull" Hebrews. Even so Jesus was grieved with the dullness of Philip? "Don't you know Me, Philip? To say that you don't know the Father is to reflect on Me. That has been my only purpose —to reveal the Father. Have you missed that, Philip? He that hath seen Me hath seen the Father. How can you say, 'Show us the Father' "?

And just as Jesus corrected doubting Thomas, He now seeks to lift the faith of timid Philip. "Don't you see now, Philip? The words I have spoken, the works I have done—they are not Mine, but the Father's. Believe Me, Philip." What tender and strong entreaty in these words, "Believe Me!"

Jesus asked for Philip's faith first on the grounds of personal association. "Have I been so long time with you, and yet hast thou not known me, Philip?" To be with a person for years should mean to have a deeper faith in them, than merely to see some things he had done. But Jesus accommodates Philip's slowness to believe. "If it is hard to believe Me on the basis of companionship, examine again My works, and believe Me on that basis." For Jesus' works testified to His greatness. "Never man spake as this man." "What manner of man is this, that even the wind and the sea obey him?"

Jesus knew there would be many like Philip and Thomas in the church, to say nothing of the unbelieving world. So He assures Philip—and us—that the wonderful works of God shall not cease. What "Jesus began both to do and to teach" would be continued by His followers.

The statement of verse twelve is so startling that we might call it sacrilegious, had it not been spoken by the Lord Jesus himself. "Verily, verily"—solemnly and most truly—"I say unto you"—and unto us—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Jesus is saying that believers will do the works of Jesus, and the believer shall do even greater works than Jesus did.

What were "the works" of Jesus? Assuredly not the miracle of stilling the sea, cleansing the leper, or raising the dead. In the realm of nature or physical existence no person can duplicate these, to say nothing of doing "greater than these." In John 4:34-38 we find the definition: "My meat is to . . . finish his work." "The fields are white . . . . I sent you to reap." Jesus' work was to "seek and save that which was lost." Now Jesus sends the church to seek and save the lost in His Name. And He promises to do greater reaping through the church than He himself did.

Is there any greater work than to "rescue the perishing and care for the dying"? Was not this the one reason why God gave His Son, and why that Son gave himself? If God knew men needed to be saved and were worth saving, should not our estimate be as high? "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

Finally, is not evangelism, the spreading of the Gospel with its appeal, the real and abiding mission of the church? What is the purpose of education if it does not help us to "reap" better? To what purpose are medical missions if they are not the better means to "reap"? What is the value of pastors and evangelists, revivals and camp meetings, if we cannot "reap" better?

Do we see the "white" fields? They are already ripe for reaping. But where can those be found who will reap?

Is it too much to say that the church has done "greater works" than her Master in the reaping of the fields? The Samaritan revival, from Gospel accounts, was probably the largest Jesus ever saw and it was only indirectly through Him. The woman saved by the well curb was the evangelist. She had tasted of that "living water," and "left her waterpot, and saith, Come see a man which told me all things that ever I did: is not this the Christ?"

The Jerusalem revival, on the day of Pentecost, was "greater" than the Samaritan revival. Paul, Luther, Wesley, Finney, Moody—all of these saw greater

Greater Works Than . . .

(*from page* 5)

revivals than Jesus saw. In this sense they did *greater works.* Are we not convicted that we see and do so little of these "greater works"? Is not the church content with too little reaping? Are we faithful witnesses? Do we have the "power to witness" that Jesus promised to believers? Is not the greatest need of our age the need of revivals of religion? Does not Russia need a revival more than anything else? A revival of repentance, of Gospel faith, of testimony, of prayer, of good works! Do we not need some men today who "turn the world upside down"?

Jesus gives three reasons why the church may expect to do "greater works."

The first is a divine reason—"because I go unto my Father." The ascended Christ releases more power through His church to reap than He himself exercised while on earth. And this is, in fact, the Divine purpose. Christ came to lay a foundation for the church; it is for the apostles and prophets to build on the foundation. In the work of the church, the builders may expect the Lord to work with them in reaping.

This power of God through the church it is not God's purpose to decrease. Our slogan should not be "back to Pentecost," but "on from Pentecost." Pentecost was the earnest of what God can do in this age. Have we not underestimated His power? Have we received that power? Are we transmitting that power? These words, "greater works," should be the measure of our faith and effort. "All power is given unto me . . . Go! . . . Lo, I am with you alway." Can that power be exhausted? Have we drawn enough from its resources?

The second qualification is human—"according to our faith." "He that believeth on me." "All things are possible to him that believeth."

This strong faith is not that God will do such a thing—one particular thing that I may ask for. It is rather a faith that is anchored in the character of God himself, and is greater than any event or condition. "Though he slay me, yet will I trust him." Hear the Hebrew children, "Our God whom we serve is able to deliver us—but if not, we will not serve thy gods, O King." Their faith was not in their deliverance, but in God. This faith in God that needs no collateral, can move mountains.

Men who have been used by God were great believers. They saw all as capable of being moved and changed by God. Paul believed God could save Spaniards and wanted to go and see Him do it. Wesley believed that drunken coal miners could shine in the restored image of God—and he saw it come to pass. Have we such transforming, overcoming faith? These works will just flow out of such a life. Oh, let us "have faith in God."

The final condition is that of prayer. "Whatsoever ye shall ask in my name, that will I do. If ye shall ask anything in my name, I will do it."

Perhaps no area of Christian life is poorer and less real than that of prayer. Prayer takes time. It is not a rote thanksgiving, nor a hasty flinging of petitions at God. Prayer is of cumulative worth. Its faithful practice and cultivation yields more than a few intense hours.

Prayer is communion, and to commune with God is to be transformed into His image. Prayer is reciprocal friendship, in which our minds and hearts are conformed to His will. It takes time with God to learn to do what pleases Him. One immediate benefit of prayer is the feeling of elevation of soul. One is lifted above the retaliation of life's petty grievances and dislikes, and enjoys the perfect peace of one who stays his mind on God.

Prayer is also a partnership in the Divine purposes. Only in this light can the word "anything" be understood. Draw a circle. Let it be God's will. Let me by choice enter that circle of Divine will. "I come, I delight to do thy will, O God." That circle, with the full consent of my will, is the border of my life. "Anything" within that circle I may ask for and receive.

And is there not a lot more in God's will for us than we have asked for? We have the right to ask, in Jesus' name; and twice Jesus promises, "I will do it." God has chosen that men shall be the Divine agency for saving men.

Indeed, "greater works than these shall ye do." "Believest thou this?" •

Word Pictures

by CHARLES TAYLOR

I LIKE the way Arabs use words in selling merchandise. No, I don't understand Arabic, but the literal translation into English shows their imagination. When we were in Damascus a couple of years ago, our guide had a wonderful command of both English and Arabic. Down the street came a little boy with a copper urn on a hand cart, selling lemonade. He did not shout in the utilitarian way our boys would, "Get your lemonade here! Ice-cold lemonade here!" Instead, the Arab boy sang in a sing-song voice as our guide translated it, "Refresh thy heart. Refresh thy heart with lemonade."

A few streets later we saw another boy selling flowers, and having found one gem I was sure I had another. So I asked the guide to translate this boy's sing-song. And with a grin he did. The boy was holding up a bunch of flowers, shouting, "Soothe your mother-in-law! Soothe your mother-in-law with flowers."

Sometimes when we read the Bible, we forget the fact that Jesus lived in a country where the picturesque phrase often pointed out the truth. His parables, you see, were pictures in words. When He spoke to farmers He talked about sowing the seed. To fishermen He talked about the gospel net. To merchants He described the pearl of great price. To children He talked of playing in the streets. To young people He spoke of the bride and groom. To women, about sweeping the house. To landlords, about the householder coming to collect the rent.

Notice how He describes himself to the pastoral people of His land, "I am the good shepherd"; "I am the door: by me if any man enter in, he shall be saved"; "I am the bread of life." To people who never had more than one day's supply of bread, He said, "Eat of me and you shall live forever."

"I am the light of the world," He said to people who lived with flickering lamps of oil or tallow. "He who follows me shall not walk in darkness, but shall have the light of life." To men who worked long hours with primitive tools at the arduous tasks that brought them exhausted to their beds, he said, "Come unto me all you who labor and I will give you rest."

"Refresh thy heart," sang the boy. How many times has Christ refreshed my heart since first I knew Him. I wish everybody would taste and see that the Lord is good.—REPRINTED FROM *Biblical Recorder*

by E. W. LAWRENCE
London

Mrs. Katherine Booth—

General of the Salvation Army

Come unto me, all ye that labor and are heavy laden, and I will give you rest.
—Matthew 11:28.

Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
—Revelation 3:20.

Those two verses have been used by the Spirit of God to lead many seeking souls into the experience and assurance of the new birth. The Spirit of God used them to lead Mrs. Kate Booth into the blessing of entire sanctification.

Born in a small mid-England village in 1829, she came into a knowledge of saving grace in her childhood. She married William Booth who was then a minister in the Methodist New Connexion. A few years after this event she came into the experience of heart holiness. As with so many others, she received it subsequent to her conversion. This fuller experience of grace transformed her life completely, and made her into an ardent soul winner and passionate preacher of righteousness.

Her husband left the Methodist denomination and formed the East London Christian Mission. In later years this became the now world-wide Salvation Army. Her husband, honored general superintendent of the mission, became founder and general of the new movement. She stood by her husband loyally, and is known now as the "Army Mother."

What of the conviction that came to her, of her own need for the sanctifying experience? And just how did she behold the vision glorious and enter the Canaanland of perfect love?

She was, remember, a Methodist minister's wife. "I had been earnestly seeking all the week to know Jesus as an all sufficient Saviour, dwelling in my heart, and cleansing it every moment of all sin," she wrote, "but on Thursday and Friday I laid aside almost everything else, and spent the chief part of the day in reading and praying and trying to believe for it."

"On Thursday afternoon at tea time I was well nigh discouraged," she added, "and felt my old visitant, irritability. The Devil told me I should never get it, and so I might as well give it up at once."

Irritability and an intense sense of depression often beset her pilgrim pathway. But with even her then imperfect knowledge of Christ's *full* salvation, she dared to "press on," although often cast down while so doing.

The following morning God gave her Matthew 11:28. "Oh, how sweet it sounded to my poor, weary, sin-stricken soul. I almost dared to believe that He did give me rest from inbred sin—in the rest of perfect holiness," she added.

Staggering before the promises through unbelief dormant in her heart, is how she testified to this later. Then before her prayerful consideration came the Biblical statement: "Of Him are ye in Christ Jesus who is made unto us wisdom, righteousness, sanctification, and redemption." Yet unbelief still held her in check!

"I struggled through the day until a little after six in the evening, when William joined me in prayer." The William there was her husband. And a hallowed time of intercession they had together. As her husband was praying "Lord, we open our hearts to receive Thee," by the tender whisper of the Holy Spirit the promise of Revelation 3:20 was presented to her adoring heart.

"I felt sure He had long been knocking," she declared later, "and, oh, how I yearned to receive Him as a perfect Saviour! But, oh, the inveterate habit of unbelief! How wonderful that God should have borne so long with me!"

Husband and wife rose from their knees together. Katherine was in a state bordering on physical exhaustion resulting from her efforts of that day. She spoke to him about that inner warfare within her heart.

"Don't you lay all on the altar?" he asked.

"I am sure I do," she replied.

"And isn't the altar holy?" he queried.

"The altar is most holy," she said, "and whatsoever toucheth it is holy."

"Then are you not holy?" her husband asked.

With the little faith she did possess, and with a heart full of emotion and hope beginning to blossom within, she said "Oh, I think I am."

But the Spirit of God recognized her response, and these words, spoken as from heaven, confirmed her in the faith: "Now are ye clean through the word which I have spoken unto you."

With trembling hand, and amid all the snares of the tempter, Mrs. Booth held fast the beginnings of her confidence. "It grew stronger," she testified in later years, "and from that moment I have dared to reckon myself dead indeed unto sin, and alive unto God through Jesus Christ my Lord."

The prayer that the apostle Paul offered for those believers at Thessalonica (I Thess. 5:23-24) was thus fulfilled in the life of Katherine Booth. The Epistle to the Hebrews describes it as "the rest of faith," and it implies a rest from legal strivings and an entry into the fulness of God's gracious provision. But this "rest" is not the rest of physical death, for over thirty years of sanctified and sacrificial service were the appointed lot of this woman. It was the "rest of entire sanctication" that she entered into this Friday morning. "There remaineth a rest for the people of God," says the Bible, and "we which have believed do enter into rest."

In a new way she came to know the ever-present-keeping-power of the grace of God. "Moment by moment I'm kept in His love," and "Moment by moment I've life from above" is how it has been expressed in a very beautiful and deeply spiritual convention hymn. "I was kept by the power of God, through faith, unto full salvation," she said.

To the end of her days down here, by life, lip and pen, she extolled this moment by moment repose in the blood of Jesus the Sanctifier. Her song of testimony was ever directed to Him who had loosed—washed, cleansed and sanctified—her from her sins through His precious blood. All her glory was in the wonderful Saviour. "The Lord has not made my sanctification to depend in any measure on my worthiness," she used to say, "but on the worthiness of my Saviour." •

Age Longs for Expression

by S. L. MORGAN Sr.
Wake Forest, North Carolina

I CAN NEVER forget the grand old man of 88, deaf and almost blind, and his longing for "one more word." I was a visitor in the community and heard about him and his wife of the same age, both of them almost helpless. I found him lying on his bed, and put my lips near his face and talked a few words, and shouted a tiny prayer into his ear, and left. He got up, followed me to the door, just to say one more word. Cut off from others, he longed for expression.

This old man dramatized Age's longing for expression. I talk out of my own experience in my 90th year. All my life I've felt bound to talk out each new problem or new experience with someone who, I believed, deeply cared. Through my teen-age years it was my mother. Then for many years it was my brother (we went through the public school, through college and seminary, in the same classes). Then through 45 years it was my wife, until she broke lately and entered an institution, leaving me desolate. One is not normal who lacks the urge to talk out to someone what burns within for expression.

I dare to talk of myself, for I am not far different from other old people. And I am a crusader for them. I read, I think in the night, and my mind grapples with the problems and dangers that threaten our Nation, our civilization, our planet, and my heart longs to discuss with someone a possible way out. A fire burns within, and must have an outlet. I long to talk out how I feel into an understanding ear. Pent up, it pains me.

I'd gladly accept an invitation any time to drive 50 miles with any congenial soul just to talk out what is within, and to exchange ideas. If only others knew this longing in old people. Lately I drove 500 miles from Georgia with a congenial couple, who drew the best out of me. I talked most of the 12 hours—a grand release of pent-up desire for expression.

My appeal: our Nation has 16 million old people above the retirement age of 65. Most of them are isolated, and just like me in their yearning for fellowship—if only to talk out their problems, their burdens, their yearnings, their aspirations for something better than they have yet attained to. Every church, every church group, every club, every individual, should face this problem of loneliness in the increasing multitude of lovely old people, and plan definitely to do something about it.

That was the lesson forced on my attention by the "grand old man of 88." ●

SAINTS *for supper!*

by NETTIE A. MILLER

But if ye bite and devour one another, take heed that ye be not consumed one of another.—Gal. 5:15.

I was out with the church people for supper and in five minutes had *saints* in my *soup*. The conversation was the "Have you heard?" and "Did you know?" variety. No good news—just bad things about good people. I asked them if they knew the people they were talking about, and none of them did. I asked if they could prove it, and none of them could.

The food did not taste good—I had saints in my soup.

Ten minutes later the first course was over and the entree came.

I had bites of a general superintendent, two district superintendents, two evangelists, one teacher, and a pastor, in my *stew*. I realized soon that I was going to have saints for supper, for sure. It was *not* outsiders, but Nazarenes eating Nazarenes—one another.

The big bites came when characters were touched—that was the *dirt* for *dessert*.

I looked around and the crowd was eating their food and the saints, enjoying both. The looks on their faces told that they were gluttons for gossip. They devoured the people, my people—Nazarenes. To devour is to eat greedily, not the food, but the people whom they bit without mercy and knew nothing or little about.

This is wrong. Even the law of the land calls it defamation of character and has its punishment for it, but those who engage in this cannibalistic instinct seen to have no compunction of conscience.

Paul said this biting is done by those who are carnal. "Brothers, you were called to be free; only, do not make your freedom an opening for the flesh, but serve one another in love" (Gal. 5:13, Moffatt*). For the whole law is summed up in one saying: "You must love your neighbour as yourself (whereas, if you snap at each other and prey upon each other take care in case you destroy one another)" (Gal. 5:15, Moffatt*).

There was enough biting there to leave the bitten crippled for the rest of his ministry. The Lord means for us to live by the Spirit, and we will not indulge physical cravings which are against the Spirit.

I left the table thinking how much better it would have been to have the feeling, Behold how they love one another! instead of they "bite and devour one another," and to have enjoyed manna from heaven instead of saints for supper.

Be careful what *you* say; *you* might be in somebody's dish today!

The Writer is an evangelist in the Church of the Nazarene. Reprinted from Herald of Holiness.

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The Best Punishment

KINDNESS

A QUAKER of most exemplary character was disturbed one night by footsteps around his dwelling. And he rose from his bed and cautiously opened a back door to reconnoiter.

Close by was an outhouse and under it a cellar, near a window of which was a man busily engaged in receiving the contents of the Quaker's pork barrel from another within the cellar.

As the old Quaker approached, the man outside fled. So the Quaker stepped up to the cellar window and received the pieces of pork from the thief within, who, after a little while, asked his supposed accomplice in a whisper, "Shall we take it all?"

The owner of the pork said softly, "Yes, take it all." And the thief industriously handed up the balance through the window and then came up himself.

Imagine his consternation when, instead of greeting his companion in crime, he was confronted by the Quaker. Both were astonished, for the thief proved to be a near neighbor of whom none would have suspected such conduct. The man pled for mercy, begged that he might not be exposed, spoke of the necessities of poverty, and promised faithfully never to steal again.

"If thou hadst asked me for meat," said the Quaker, "it would have been given thee. I pity thy poverty and thy weakness, and esteem thy family. Thou art forgiven."

The thief was greatly rejoiced and was about to depart, when the old man said, "Take thy pork, neighbor."

"No, no," said the thief, "I don't want the pork."

"Thy necessity was so great that it led thee to steal," said the Quaker. "One half of the pork thou must take with thee."

The thief insisted he could never eat a morsel of it. The thoughts of the crime would make it choke him. He begged the privilege of letting it alone.

But the Quaker was incorrigible and, furnishing the thief with a bag, had half the pork put therein and, laying it upon his back, sent him home with it.

They met each other daily for many years afterward, and their families visited together; but the matter was kept a secret. And though in after times the circumstance was mentioned, the name of the delinquent was never made known. The punishment was severe and effectual. It was probably the man's first—it was certainly his last—attempt to steal. —*Selected*

The Fateful Decision

by CLIFFORD L. STANLEY

IN MY OPINION the decision just made by the American electorate will be revealed by the long perspective of history to be as fateful as the Dred Scott Decision. The American people have faced themselves with an unhappy dilemma. Either they will win back lost liberties, which is good, by a strife of brothers, which is bad, or, peace will be preserved, which is good, at the price of liberty, which is sorrowful to contemplate. In either case the question raised by Lincoln in the Gettysburg Address is now before us, whether the lovely thing so sacrificially begun by our founding fathers "can long endure."

The question is not whether a Catholic should be President or not. It would be a great day for America if a Catholic were to be President, or a Jew, or a Negro. Similarly for a Southerner, or a woman! The question is about the Catholic church in its relation to the state, not about an American citizen who happens as an individual to be a Catholic. That never was in question, though those who feared the right question tried to make it seem as if that was indeed in question.

The Catholic church is a perfect institution for the evasion of responsibility in a matter like this. The few hierarchs would be unimportant without the millions who follow them. Yet the decisions are made not by the millions but by the few hierarchs. The millions are irresponsible. The hierarchs cannot be called to account.

The Catholic church has a position ("thesis") where it can establish it, and a next best position ("hypothesis") where the normative position is not immediately attainable. There are theologians and even a few hierarchs who sincerely oppose this. But the classical position has never been set aside. It contemplates a special status for the Catholic church in relation to other churches. It considers it a matter of right to instruct Catholic rulers and citizens when it chooses to do so. The recent instance of the bishops in Puerto Rico is a textbook example. The Vatican—final repository of all decision—explicitly stated that the Puerto Rico hierarchs were within their rights when they forbade the faithful to vote for Munoz Marin on pain of sin.

Now we come to the question of sanctions, the real weight of the foregoing considerations. The Roman church is not a church as Protestants are likely to understand the term. The being (*esse*) of the church is the clergy, especially the bishops, more especially the pope. The people do not comprise the church but are in it, as in a building, or around it, as children are around a mother. Nor does religion mean in the Roman church anything resembling what the term connotes to Protestants. To them the religious subject is decisively involved in the central religious matter: "do you acknowledge Jesus Christ to be your Lord and Saviour?" In the Roman system the Sacraments constitute the religious matter (*res*), and the Sacraments are altogether objective, beyond the subject.

Now then. The hierarchy has unshared control of the Sacraments, the "power of the keys." The layman has no rights in the matter. None. If the Sacraments are withheld from him his eternal destiny is gone. He may gain the whole world and lose his own soul. He will think long before he defies the hierarchy when they mean business.

They may hold their hand. As long as they do the Catholic politico and we are in luck. Similarly for the Catholic part of the electorate. But meanwhile the decision remains not with the political figure, not with the Catholic electorate, *not with America*, but with men who in this matter are not Americans but heirarchs of the Catholic church.

As long as the historic position is in effect, supported by such sanctions, no Catholic should be President. Now that one has been elected, a decision as fateful as the Dred Scott Decision has been made. •

Mr. Stanley is a member of the Department of Theology, The Virginia Seminary (Episcopal), Alexandria, Va. This is a letter sent to and printed in "Christianity Today," Dec. 4, 1960 issue. Printed here by permission. The views expressed do not necessarily reflect the views of Christianity Today or of The Wesleyan Methodist but they are well worth reading.

Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary

M.A.S. Conference Mobilizes for Greater Harvest

A TWO-DAY Ministerial Institute held at the Baltimore (Maryland) church in January had for its theme, "Mobilizing for Greater Harvest." It was the writer's privilege to minister in the institute, using related topics to the general theme. We felt a deepening sense of urgency on the part of the brethren to see greater harvest. They, along with many throughout the denomination, feel our harvest has not been what it should be.

The opportunities incident to a greater harvest in this metropolitan eastern seaboard area are overwhelming. Big city life with its people, its perils, its problems, and its sins present both a challenge and a barrier. People become lost in the masses and are harder to reach. Complicated living in the larger cities tends to create an aloofness that makes it difficult for a new church group to break through. Competition from a multitude of interests slows the pace of church extension in areas like this. Congestion makes travel both hazardous and time consuming. The vastness of the cities makes for isolation of the church to the vast throngs. High living and building costs take their toll of the church extension dollars. Finding the people is no problem. There are more people residing within the bounds of this conference than any other conference in the denomination. In fact, approximately one-sixth of the Nation's population lives within this territory. Selecting a field is easy; selecting the right field is difficult.

The conference is devoting itself to expansion. Last quadrennium three new churches were begun at Hagerstown and Glen Burnie, Maryland, and Orefield, Pennsylvania. The point at Newark, Delaware, begun earlier, had been nurtured along to the point of organization during the last quadrennium.

The work at Glen Burnie resulted from the vision of Rev. John A. Ferguson and some members of the Baltimore church. A 30' x 50' brick ranch-type structure was erected consisting of a chapel seating 120, three Sunday-school rooms, restrooms and furnace room. An additional 12' x 15' provides a choir space behind the platform. The interior is beautifully panelled in light elm with the furniture to match. Adequate grounds permit room for future development. Attendance at this well-located church in the center of a rapidly growing housing area has grown slowly but steadily. Sunday-school attendance is now almost 100 with church attendance averaging nearly 60. Plans for future expansion are already being considered to provide for anticipated increases. The church membership is 25. Rev. Clarence W. Whalen has recently assumed pastoral leadership.

A well-located two-story brick house with vacant corner lot adjoining, was purchased for the develoment of the work in Hagerstown. A suitable chapel entrance welcomes the people to the first floor sanctuary. The second floor apartment is shared, part being used for pastor's apartment and part for Sunday-school rooms. The vacant corner adjoining this property is suited for the future location of the church. Situated at the edge of Hagerstown on a national highway adjacent to several new housing areas this property has been wisely selected and purchased as the first step in the development in the Hagerstown church. God is blessing this pioneer effort. Harvey H. Wilder, who has been associated with the Berlin church for two years and who has a responsible position with R.C.A., is shepherding this new flock.

Our new church at Orefield grew out of the evangelistic efforts of Rev. Raymond J. Newlin while he was attending Eastern Pilgrim College in Allentown, Pennsylvania. The urge to pioneer was born out of a sense of the divine call to labor in God's vineyard, the desire to supply a place to worship and work for students who may attend Eastern Pilgrim College, and a belief that this community needs the message of Wesleyan Methodism. An adequate and well located building site in a suburban community of new homes was purchased. The beautiful block parsonage-chapel building has been erected which provides a fine chapel, seating 125 to 150, basement Sunday-school rooms, and commodious living quarters for the pastor. This dedicated and industrious young preacher and his wife are putting soul and body into the ministry of this important task.

The work at Newark continues to show progress. Since these new churches were begun, conference membership shows a total gain of 393 of which 111 is represented in these four churches. This readily shows the value of church extension.

The Camdem church has given consideration to either relocating or mothering, at least in part, another church. The present trend appears to reflect a crystallization of thought by the pastor and people for a new church outreach rather than relocation. The conference stands ready to back them in this effort.

The conference has given some thought to pioneering in Silver Spring, Maryland, and has some funds earmarked for this project. At this writing, efforts are held in abeyance for further favorable developments.

A part of the State of Connecticut is within the Middle Atlantic States Conference territory. Recently, contact was made with an interested family living near New Haven. We are without a single church in this state. It is hoped that this is the beginning of an opening to enter the state. Anyone knowing of any interested individuals living within this general area, please notify President C. Wesley Bradley, 948 Maple Avenue, Collingswood 7, New Jersey.

For the last three years the conference has conducted an annual tour in the interest of church extension. Dr. H. K. Sheets toured the conference in 1958, the writer in 1959 and Rev. B. H. Phaup in 1960. Such tours are not only an occasion for collecting funds but they focus attention on the necessity of church extension. This plan with certain amplifications is planned for next fall. Each tour has grown in interest and funds.

Let all conferences join hands with President Bradley and his associates in mobilizing for greater harvest! ●

This article is presented in conjunction with the Spring Loyalty Campaign on KNOW YOUR WESLEYAN HERITAGE

A Study of Biblical Sanctification

by CLAUDE A. RIES, Th. D.

TO UNDERSTAND the great truth of Biblical sanctification one must know the basis of the New Testament teaching, which is found in the Old Testament. This means, essentially, a knowledge of the outstanding word for "to make holy" or "to sanctify" in the Old Testament, which is the Hebrew word *qadash.*

The root meaning of *qadash* is "to set apart, to be separate." To get across to Israel the concept of separation, that God was separate from sin and that man should be separate from sin, He progressively unfolded the idea through a period of centuries. As the concept of separation was grasped, the emphasis of the method of that separation, that by cleansing, became more and more emphasized in the unfoldment of the meaning of *qadash.*

So we have the following unfoldment: 1. A separation from the common, the ordinary use of garments, vessels, furniture, days, etc. to be set apart, to be used exclusively in God's service. Such were called "holy," "set apart." So was Israel set apart (Ex. 11:7). No moral quality is inherently involved (Ex. 28:2, 4, 38; 29:34; 40:9; Lev. 27:9; 29:32; Num. 5:17; 16:7, 9).

2. A separation of the physically clean from the physically unclean as to camp, food, persons, etc. (Lev. 10:10). In Deuteronomy 22:9-14, the emphasis is on bodily cleanliness in the camp. See also Leviticus 20:24-26. No moral quality essentially is involved.

3. A separation from moral impurities, mainly a separation from unholy acts or wrongdoing toward parents, the aged, bondmaid, deaf, blind, stranger, and the poor, as is shown in Leviticus 19. Foregleams of the inner and spiritual emphasis may be seen in Leviticus 19:17, 18. Here in this emphasis on separatiton we find the moral quality involved.

4. Separation is not just *from* but *"unto God."* Here is a separation from the common expressly that it might become God's own possession. "Jehovah thy God hath chosen thee to be a people for his own possession" (Deut. 7:6).

5. The holy God of purity and cleanness demands more than purity and cleanness of vessels, garments, things, physical personal cleanliness. He demands moral purity and cleanness of persons, a purity of attitude toward man and God. Belonging to God means likeness to Him in character, hence the need of man's inner and spiritual cleansing and more than mere external adjustment (Isa. 1:11, 16, 17; 5:8-24; Hos. 11:1; 6:6).

6. Isaiah, seeing the holy God (Isa. 6), cries out that he is spiritually undone, morally unclean. God forgives the sins of his life, cleanses his nature, equipping him for service. See also Isaiah 1:18-20.

7. The God of holiness not only reveals himself as a God of purity and cleanness, but also as the God of goodness, compassion and forgiveness. Holiness has a powerful outreach. It is positive and powerful in forgiveness, compassion and goodness (Hos. 6:1-3; 14:1-9).

Holiness, according to the Old Testament, is a separation not only from the common and the unclean physically but a separation from the unclean spiritually. This separation demands a cleansing, which is symbolically expressed in the various washings, the various sacrifices, and the numerous rites of purification throughout the Old Testament (the laver, the fountain, the fuller's soap)—all pointing to the fact of the "need for a laundry for the souls of men."

This separation and cleansing was "unto God" which meant that the "holy person" possessed a compassionate outreach to all mankind, particularly to the lost of the earth. In brief, holiness or sanctification as an Old Testament concept means primarily two things—separation and cleansing.

Upon this concept of *qadash* ("to make holy," "to sanctify") does the New Testament build its teaching on sanctification. There are two primary words for sancitification or holiness in the Greek New Testament: *hagiasmos* and *hagiosune.* A third, *hagiotes,* found twice (II Cor. 1:12; Heb. 12:10) is holiness regarded as an abstract quality. It is the inherent character of God.

Hagiasmos is found ten times in the New Testament, and means the process of sanctification (not ~~tn in~~). Nouns ending in *mos* express action, process.

Hagiosune is found three times in the New Testament (all by Paul) and means the resultant of the process of sanctification.

As one is born again, he comes into the life stream of holiness (*hagiosmos*) and the process of being separate from the world and washed from sins of the life begins and continues.

As the regenerate Christian walks in fellowship with God, his inner lack becomes more and more evident and the Holy Spirit reveals to him the need of an utter abandonment of himself to purity and to service as is seen in the aorist imperatives (aorist tense denoting a definite act) which God makes upon every regenerate (born again) Christian. This is a second crisis from which he lives on a new plane of victorious living. The process of sanctification is now on a more transcendent plane than during his regenerate Christian life; it is a life of discipline and conquest.—*Abridged*

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Lesson for April 2

Jesus Rises from the Dead

Lesson Text: Luke 24:1-12.

Golden Text: I am he that liveth, and was dead; and, behold I am alive for evermore. Revelation 1:18

(For comments on these reading, use your Devotional Quarterly)

M Jesus Rises from the Dead. Luke 24:1-12.
T John's Account. John 20:1-18.
W Matthew's Account. Matthew 28:1-20.
T The Stone Rolled Away. Mark 16:1-20.
F The Risen Master. Luke 24:36-53.
S A Call to Service. John 21:1-17.
S Proofs of the Resurrection. I Corinthians 15:1-25.

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Religious News

Nazarenes Gain 10,792 Members in 4-month Plan

KANSAS CITY, Mo. (NIS)—In a strong denominational forward thrust, the Church of the Nazarene received 10,792 new members on profession of faith during its 4-month "Try Christ's Way" program.

The new members were among a total of 92,831 persons who sought spiritual help at Nazarene altars during the period of intensive personal and mass evangelism.

The Church of the Nazarene is one of the larger Protestant denominations that stands for scriptural holiness in the Wesleyan tradition. It holds to all the historic doctrines of the New Testament with emphasis on the doctrine of entire sanctification, or heart purity, as a second work of grace.

The denomination now has 318,500 members in 4,741 churches with another 50,000 members in churches on the foreign mission fields. World offices and publishing house are located in Kansas City, Mo.

A Three-Day Fast

KANSAS CITY, Mo. (NIS)—A church-wide three-day fast, March 29-31, has been proclaimed by the Board of General Superintendents of the Church of the Nazarene. The announcement states, in part:

"All ministers of the church are requested to prepare the way for this season of fasting and prayer by preaching on the meaning of such spiritual exercise.

"We ask that all the people of the Church heed this appeal. Many will abstain from food for the three days. Others, for reasons of health, may deny themselves one or two meals each day. . . Pray for our anguished world. . . This proclamation is an expression of our concern."

India Methodists Propose Church Union

HYDERABAD, India (EP)—The Methodist Southern Asia Central Conference here has approved a plan of church union in North India and Pakistan involving seven Protestant bodies. To become a reality, the plan must be ratified by at least two-thirds of the 11 Methodist annual conferences in India during the next two years. If approved, the 1964 General Conference of The Methodist Church in the U. S. will be asked for an enabling act to permit Indian Methodists to unite with the other denominations.

Merging under the plan are, besides the Methodists: the Church of India, Burma, Pakistan, and Ceylon (Anglican), United Church of Northern India, Methodist British and Australian Conferences, Baptist congregations associated with missionary societies, Church of the Brethren and Disciples of Christ.

The new denomination would be known as the United Church of North India and Pakistan.

Colombian Church Census: 33,156 Protestants

BARRANQUILLA, Colombia (EP)—Statistics gathered by the Evangelical Confederation show that there are 33,156 baptized Protestant church members in Colombia—two and one half times as many as in 1953.

Growing at the rate of about 16 per cent per year for the last seven years, the total Protestant community (church members, church school children and "sympathizers") is estimated to be five times the membership, or 165,780 persons. Based on the government's December 31, 1951, estimate of 14,108,226 inhabitants, this is 1.17 per cent of the population of Colombia.

Four hundred and twenty-nine organized churches hold regular services. The six largest denominations are: Seventh-day Adventists 11,886; Colombian Baptist Convention, 3,422; United Pentecostal Church, 3,000; Presbyterian Church of Colombia, 1,648; Christian and Missionary Alliance, 1,571; and Four-Square Evangelical Church, 1,524.

Poling Defends House Committee on Un-American Activities

NEW YORK (EP)—Dr. Daniel A. Poling, editor of *Christian Herald,* in a telegram to the committee and House Speaker Sam Rayburn, has declared that to discontinue or discredit the committee now "would be a disservice to America and to the free world."

Dr. Poling said he believed that the 400 signers of the petiton "do not represent, but do misrepresent, the vast majority of their fellow Protestants and Jews—indeed the vast majority of their fellow Americans. . . . Few, if any, of these 400 have ever signed petitions against subversion or have ever identified themselves against 'un-American activities' . . . Few, if any, of these 400 have ever engaged in an unequivocal campaign against atheistic communism."

Communist Indoctrination Drive Among Children

VIENNA (EP)—Sofia Radio has reported that plans for intensified Communist indoctrination of Bulgarian children and young people were discussed at a conference in Sofia attended by school officials and representatives of the Communist government.

The Bulgarian drive is reportedly organized along lines of a similar campaign inaugurated in the Soviet Union and being copied in Poland and Czechoslovakia.

The conference featured a talk by Minister of Education and Culture Nacho Papazov, who stressed the "harmful influence of religion in the upbringing of children."

Urges Religious Periodicals To Stress News

NASHVILLE, Tenn. (EP)—Too much space in religious publications is taken up by sentimental, peace of mind "alls-well-with-the-world" copy and with "theological gobbledygook." So asserted Elmer Kraemer, editor of the *Lutheran Layman* (Lutheran Church-Missouri Synod), addressing the first national Workshop on Editorial Procedures conducted here by the Associated Church Press.

Urging wider use of news material to disseminate information about religion and its deepest concerns, Kraemer expressed concern over the fact that religious journal of news and opinion is passing from the scene at a time when the secular press is speaking out on religious issues through the news and editorial content.

Former managing editor of the *Daily Times,* Niles, Ohio, Kraemer called for writing that is clear, brief, and objective and not cluttered by cliches and obvious program promotion.

Another 'Prayer Breakfast' in Minnesota

ST. PAUL, Minn. (EP)—Some 400 government, religious, and civic leaders attended a special "prayer breakfast" here. The breakfast honored Minnesota Gov. Elmer L. Anderson. In his response, Gov. Anderson spoke of the strength that comes from prayer and said that those attending the breakfast had received a "refreshing blessing." He declared that "man will continue to be free only as long as he cherishes his religious heritage."

Among the speakers was State Sen. Leslie Westin, St. Paul, who charged that "as a nation, we have forgotten God." He asserted, "We have been too proud to pray to the God that made us. It behooves us to humble ourselves and ask for God's help."

Dr. Dooley Gave Eyes to Sight Bank

WASHINGTON, D. C. (EP)—Dr. Thomas A. Dooley, famed U. S. "jungle doctor" of Laos who died of cancer at 34 last January, donated his own eyes to the Eye Bank for Sight Restoration in New York. This was disclosed in Washington by MEDICO, Inc., the international medical aid organization cofounded by the Roman Catholic physician-author and Dr. Peter D. Comanduras of George Washington University, Washington, D. C.

Announce Conferences for Prospective Nurses

The Nurses Christian Fellowship (a division of the Inter-Varsity Fellowship) has slated three summer conferences for girls interested in entering nursing as a career. Any girl who has completed her junior year in high school, or above, is eligible to attend.

The conferences include: June 23-29, Cedar Lake, Ind.; July 7-13, Nyack, New York; August 14-19, Catalina Island, Calif.

Conference folders are available from the Nurses Christian Fellowship, 1519 North Astor Street, Chicago 10, Ill. (EP)

Graham Suggests Shipments of Food to Red China

TALLAHASSEE, Fla. (EP)—"What a dramatic thing it would be if 100 ships could sail from the West Coast with stores of our surplus food," says Evangelist Billy Graham. "We are not at war with the people of China and this would have a tremendous effect. We cannot compromise with their ideology, but we should feed them when they are hungry."

Missionary Statesman Honored

William Cameron Townsend, founder and general director of the Wycliffe Bible Translators and Summer Institute of Linguistics, was a recent guest of honor at a banquet in Mexico City, celebrating his 25 years of intense linguistic and missionary work among the Indian tribes of Latin America.

Bible College Graduates Make Good in Seminaries

An investigation on the readiness of Bible College graduates for seminary work was recently conducted by the Accrediting Association of Bible Colleges in cooperation with 11 seminaries. It shows, AABC reports, "that

graduates from Bible colleges generally achieve as well scholastically as students coming from liberal arts colleges and universities."

In the survey the scholastic records in Grade Point Averages of 127 seminary graduates who had all of their undergraduate work in Bible colleges were compared with the records of 154 men who took their pre-seminary work in liberal arts colleges. Over 50,000 credit hours went into the compilations.

Merger Nears for German Lutherans

HAMBURG, Germany (EP)—Heads of three Lutheran Churches in Germany have scheduled a meeting to decide on measures facilitating the planned merger of their groups. They are: The Evangelical Lutheran Churches of Schlwewig-Holstein (2,500,000 members); Hamburg (700,000 members); and Luebeck, 205,000 members. The merger is designed to eliminate side-by-side existence of three relatively small Lutheran regional churches in Northern Germany and their "theological and administrative nuisances."

POAU Crusades Against Church College Grants

PORTLAND, Ore. (EP)—Protestants and Other Americans United for Separation of Church and State will go "all out" in its opposition to a New York State plan to provide $200 annual grants for students at sectarian and other private colleges.

So stated Dr. Glenn Archer, executive director of the organization, at a public rally here. He said the grants were "nothing but a back-door subsidy to church institutions," and added that he hoped President Kennedy "will continue to stand by his magnificent pledges to protect Church-State separation."

Quotes

One Hundred Men

GIVE ME one hundred men who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of heaven upon earth.—*John Wesley*

ONE HUNDRED men, yes, one hundred men of pure heart, unselfish motives, and unwavering faith in the integrity, omnipotence, love and present working of the living God, could, through intercession, usher in an era like unto that vital age, the age of Apostolic Christianity.—*John R. Mott*

—Quoted from "The Secret of the Saints"

More Truth Than Poetry

WHEN a church seeks a pastor they often want the strength of an eagle, the grace of a swan, the gentleness of the dove, the friendliness of the sparrow, and the night hours of the owl, and when they catch that bird they expect him to live on the food of a canary.—*Selected*

4 Hours More Sleep

MENTAL WORKERS who want to avoid "that tired feeling" must realize the man who works with his brains requires more sleep than the man who earns his living with his muscle. Studies show that while it takes only about 4 hours sleep to restore our physical engergies, it takes twice as long to replenish energy exepnded in mental efforts. Experiments at Colgate University have shown that while manual workers could accomplish their jobs efficiently on four to five hours sleep a night, mental workers required an additional 4 hours to turn in a par performance. When a brain-worker loses two hours sleep, his efficiency next day not only suffers, but he accumulates twice as much fatigue in the performance of his duties. —*John E. Gibson, "Think."*

Bulletin Bits

As ABRAHAM had great faith in the word of the Lord, so did Sarah, his wife. Believing, she received strength to bear a son when beyond the age. This is miraculous because it was a direct intervention of God with nature. As God told Abraham, "Is anything too hard for the Lord?", so let it bear upon our hearts that God can do anything in answer to prayer and faith.

Richmond (Va.) Church

An infidel received a tract by mail. As a joke, he sent it to a friend in unbelief. This man was convicted and converted and in turn sent it to another who was likewise saved.

Indiana, Pa.

"Every man must live with the man he makes of himself, and the better job he does in molding his character and improving his mind, the better company he will have."

Elmira (N.Y) Church

Communists, Catholics Note Russian Baptists

NEW YORK (EP)—Both Communist and Roman Catholic journals have printed the contents of a diary written by a convinced Russian atheist which describes Baptist life in Russia.

A Communist youth by the name of S. Krainov records in his diary his observations and experiences with the Baptists about whom he had heard but none of whom he had seen previously. He was astounded that young people in this "enlightened age of science and space exploration" could be so "weak and ineffectual" as to believe in God and to substitute church life and fellowship for that of Communism.

The chief value of the diary is that it gives information on the state of the semi-underground church in Soviet Russia, and reveals the love and devotion members have for one another and the missionary spirit they possess. The diary states that many young people are attending church services in homes of believers, and that Communist youth, like the writer of the diary, are often bored with the monotonous program of club life and Houses of Culture in the Communist system.

Catholics' Two-Way Look at Protestants

Augustin Cardinal Bea in Genoa, Italy, warned Catholics there: "We cannot close our eyes to the difficulties, criticism and opposition which are to be found in the many statements of our non-Catholic brothers" with regard to the forthcoming Second Vatican Council. He said the differences "are neither few nor small. The immovability of Catholic dogma is often considered by Protestants as a dogmatic prison. Their concept of the unity of the church is limited to the acceptance of baptism and of faith in Jesus Christ, but with open opposition to juridicial and administrative unity, to the doctrinal authority and the teaching of the church, and to the primacy and infallibility of the Supreme Pontiff."

Cardinal Bea heads the Secretariat for Christian Unity set up in preparation for the Ecumenical Council. Excerpts of his message were broadcast by the Vatican Radio in many languages.

On the other hand, Achille Cardinal Lienart, Bishop of Lille, France, wrote a pastoral letter urging Catholics to change their attitude toward the Protestant Churches at a time when Protestants are striving towards a greater unity. He appealed to Catholics to make an immediate beginning towards Christian unity by practicing the virtues of love and charity.

Congo President Expels Greek Archbishop

ELIZABETHVILLE, Congo (EP)—Archbishop Kyprianos, Greek Orthodox Primate for Central Africa, was ordered expelled from Katanga province by the government of President Moise Tshombe for allegedly plotting the return to power of the late Premier Patrice Lumumba of the Congo. The archbishop, who also was accused of accepting a Russian Orthodox Church decoration while visiting Cairo, was charged with having met with President Gamal Abdel Nasser of the United Arab Republic to discuss plans for Lumumba's reinstatement. The archbishop denied being implicated in any plot.

Rev. H. C. Schadeburg Elected to Congress

WASHINGTON, D. C.—One night on the island of Guam just after the firing ceased in World War II, a Methodist chaplain looked out from his tent at the grim rows of crosses underneath the tropical moon and contemplated what a terrible price in blood and tears had been paid for the freedom Americans enjoy.

Rev. Henry C. Schadeburg resolved then and there that when he returned home he would urge Americans to make better use of their liberty and to guard it carefully as their most treasured possession. Out of that decision came a long study of American history and government and many talks to civic groups in his native Wisconsin, urging that business and professional men take an interest in government.

Culmination of this personal crusade came on January 3, 1961, when Mr. Schadeburg was sworn into office as a member of the House of Representatives from the First Congressional District of Wisconsin.

In 1960, party leaders were split and a group of men came to Mr. Schadeburg and reminded him of what he had been saying for 15 years about the duty of citizens to serve their government. Without any actual experience in politics, he astonished professional politicians by winning the Republican nomination and the November election.

In Congress, he hopes to carry out his convictions that individual liberty should be guarded and democracy saved from becoming merely a contest among diverse selfish interest groups to see which can obtain greatest favors or subsidies from government.

Church News

Gene Barnes Going to Haiti as Occupational Missionary

Several months ago Gene Barnes offered himself to the Department of World Missions for occupational missionary work. Recently Dr. Liddick, head of the department, phoned to see if he would be willing and able to go to Haiti to build the new Missionary Rest Home at Port-au-Prince. Gene said, "Yes!"

It is a thrill to all of us of the church that one of our own members is going out in foreign missionary service. We feel this will do something for our missionary interest and enthusiasm that has never been done before.

The Barnes family is taking a tremendous step of faith. Gene will be separated from Barbara and the four children for ten weeks during which time he will be without income. It is easier to trust the Lord to take care of yourself than your family. We of the church feel that we ought to have faith to match Gene and Barbara's. We hope that 50 families of our congregation will give at least $1 a week for the ten weeks for the support of Barbara and the children. Many letters and pledge cards have been sent out to those who have shown a real interest in the Lord's work through the Sturgis Wesleyan Methodist Church. Some have already indicated they would give more than $1 a week. We request that what is given be a gift, not tithe. Only thus can we truly enter into the faith and sacrifice that this family is making. If readers of the "Visitor" who live outside the vicinity of Sturgis are interested in having a part in this, we would be glad to receive your gift.—*William E. Foster, pastor; reprinted from Church Bulletin*

Thank You

I want to say "Thank you" to all who prayed for my daughter, Mrs. Fern Davidson, during her recent illness, and for the thoughtful kindness of God's people. May God richly bless and reward each one of you.—*Mrs. Elizabeth Pence*

DEDICATORY SERVICE

March 23, 1961, at 10 A. M.

Presiding — Rev. B. H. Phaup

Congregational Song	Rev. Clinton Jones
Invocation	Dr. Stephen W. Paine
Scripture Reading	Rev. V. O. Agan
"Rise Up, O Men of God"	Marion College Quartet
Address	Dr. Roy S. Nicholson
Official Statements	Dr. Harold K. Sheets
Presentation of Building	Rev. Eugene L. Kierstead
Dedication Litany	Dr. R. D. Reisdorph
Dedicatory Prayer	Dr. David A. Rees
"To God Be The Glory"	Marion College Quartet
Benediction	Rev. Claire W. Dunbar

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General Evangelists' Slate

ARMSTRONG—C. I. and Wife. (Missionary Evangelism) 401 Maxey St., Wilmore, Ky.
Oregon and Washington — Mar. 8-Apr. 2
California — Apr. 6-23
Bartlesville, Okla. — Apr. 26-May 10
Wilmore, Ky. — May 15-25

BANKER—Floyd, Lake Odessa, Mich.
Greensburg, Ind. — Mar. 21-Apr. 2
Jonesboro, Ind. — Apr. 4-16
Miles City, Mont. — Apr. 23-May 14

BUCK—E. Parker, 301 Charles St., High Point, N. C.
Carney's Point, N. J. — Mar. 16-26
Roxboro, N.C. — Mar. 30-Apr. 9
Summerfield, N.C. (Hopewell) — Apr. 13-23
Salisbury, N.C. — Apr. 26-May 7

CHAPMAN—Howard H., West Chazy, N. Y.
Foresters Falls, Ont. (Standard Ch.) — Apr. 5-16
Pembroke, Ont. (Standard Ch.) — Apr. 18-30

CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Open Mar. 22-Apr. 12
Lexington, Ky. — Apr. 4-16
Fremont, Mich. — Apr. 26-May 7
Cincinnati (Norwood) — May 9-14

CLARK—H.F., Trailer City, Albert Lea, Minn.
Oskaloosa, Iowa — Mar. 26-Apr. 2

DAY—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Newark, Ohio — Mar. 26-Apr. 9
Open time — Apr. 16-30
Akron, Ohio (Grace) — May 9-21
Open time — May 28-June 11

FOSSIT—D. W., 927 Parkway Dr., Louisville 17, Ky.
Barkley, Pa. — Mar. 15-26
Millersburg, Ohio — Mar. 29-Apr. 9
Portland, Ind. — Apr. 18-30
Paris, Ky. — May 3-13

HEER—Donald, 3704 S. Boots, Marion, Ind.
Laketon, Ind. — Mar. 14-26
Ft. Wayne, Ind. (Inter.) — Mar. 28-Apr. 9

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Indianapolis, Ind. (P.H.) — Mar. 15-26
Cherryville, N. C. — Mar. 29-Apr. 9
Falls Church, Va. — Apr. 12-23
San Antonio, Tex. — Apr. 26-May 7

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Cambridge, Wis. (M. E.) — Mar. 26-Apr. 2
Stone Lake, Wis. — Apr. 5-16
Kansas City, Kans. (Emmanuel) — Apr. 19-30
Baraboo, Wis. — May 5-14

KENDALL—Stanley, 1411 Berry lvd., Louisville, 15, Ky.
Hartville, Ohio — Mar. 15-26
Johnstown, Pa. — Apr. 5-16
Pittsburgh, Pa. — Apr. 19-30
Wolf Summit, W. Va. — May 3-14

KEY—Uen, R. 2, Central, S. C.
Open Dates

KNOX—Willard F., 735 W. Third St., Anderson, Ind.
Open time in April

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Evart, Mich. — Mar. 15-26
Kaleva, Mich. — Mar. 28-Apr. 9
Gillingham, Wis. — Apr. 12-23

LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open time after July 12, 1961

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Romulus, Mich. — Mar. 21-Apr. 12
Gaston, Ind. — Apr. 4-16
Noblesville, Ind. — Apr. 18-30
North Canton, Ohio — May 2-14

LINTHICUM—R. G., 2703 Broadway, Hatboro, Pa.
Open time in April

MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Fairmont, W. Va. — Mar. 22-Apr. 2
Philippi, W. Va. — Apr. 5-16
Middletown, Ohio — Apr. 19-May 7
Dayton, Ohio (Central) — May 10-21

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For information write to Dr. Smith, Houghton College, Houghton, N. Y.

McFARLIN—William and Wife, c/o Rev. Russel Taylor, Dennison, Ill.
Milan, Ind. — Apr. 11-23
Terre Haute, Ind. (6th Ave.) — May 2-14
Open time — May 17-28

McINTYRE—S. J., 3925 4th Ave. S., Billings, Mont.
Brentford, S. Dak. — Mar. 16-26
Open time

McPHERSON—C. R., Damascus, Ohio
Christiansburg, Va. — Mar. 28-Apr. 9
Salem, Ohio — Apr. 11-25
Hinton, W. Va. — Apr. 25-May 7

MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
Yarker, Ont. (F. M.) — Mar. 21-Apr. 2
Welland, Ont. (Bre. in Christ) — Apr. 9-16
Abilene, Kans. — Apr. 18-30
Wichita, Kans. — May 2-14

PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Charleston, S. C. — Mar. 23-Apr. 2
Randleman, N. C. (Midway) — Apr. 9-16
Carmel, Ind. — Apr. 20-30
High Point, N.C. (Ennis St.) — May 14-21

PHIPPS—Neal, Hot Springs, S. Dak.
Billings, Mont. — Mar. 23- Apr. 2
Phillipsburg, Kans. — Apr. 12-23
Cincinnati, Ohio (Conv.) — Apr. 26-27
Ohio (miss. rallies) — Apr. 27-May 5

POMMEREHN—Earl G., 153 N. Bagly Ave., Louisville 6, Ky.
Open Dates

PROUSE—Willard G., Box 27, Freedom, Pa.
Open time after March 15

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Akron, Ohio (McLeister Mem.) Mar. 21- Apr. 2
Bradford, Ohio — Apr. 3-16
Emlenton, Pa. (P.H.) — Apr. 18-30
St. Marys, Ohio — May 2-14

STANLEY—Harry E., Gen. Del., Coshocton, Ohio
Zanesville, Ohio — Apr. 4-16
Coshocton, Ohio — Apr. 18-May 7

STARK—Price P., 3516 S. Boots St., Marion, Ind.
Arlington, Ind. (Blue River) — Mar. 15-26
Birmingham, Ala. (1st Ch.) — Apr. 12-23
Williamston, Mich. (West Locke) — Apr.28-30
Open time

STOESZ—Lowell, 2435 Harriet Ave., S. Minneapolis 6, Minn.
Hayward, Wis. — Mar. 25-Apr. 2
Saloan, Iowa — Apr. 9-16
Open time

STONEBRAKER—D. M. and Wife, 73 E. Pike, Indiana, Pa.
Open for meetings in the south—Mar.

SUNDSTROM—George and Wife, Rt. 2, Salem, Ohio
Summitville, Ind. — Mar. 14-26
Westerville, Ohio — Mar. 28-Apr. 9
Rimersburg, Pa. — Apr. 11-23
Meadville, Pa. — May 2-14

SUSURAS—Nick, Box 38, Simla, Colo.
Greeley, Colo. — Mar. 19-26
Neligh, Nebr. — Apr. 5-16
Lincoln, Nebr. — Apr. 18-30
Topeka, Kans. — May 10-21

TURNER—H. H., 3019 S. Branson, Marion, Ind.
Open time

UHLENDORFF—Lewis F., 4330 River Rd. N.W., Washington 16, D. C.
Hadley, N. Y. — Apr. 4-16
Westfield, Pa. — Apr. 18-30
Taylor, N.Y. — May 2-4
Bainbridge, N.Y. (F.M.) — May 16-28

WALLACE—Robert W., Franklin, Pa.
Halifax, Pa. — Mar. 19-Apr. 2
Salisbury, Md. — Apr. 4-16
Buffalo, N. Y. — Apr. 19-30
Olean, N. Y. — May 5-14

WARD—William, 1114 Tremont S. W., Massillon, Ohio
Cooperstown, Pa. — Mar. 15-26
Gastonia, N.C. — Apr. 4-16

WIREMAN—C. L., Intercession City, Fla.
Cottondale, Ala. — Mar. 24-Apr. 2
Lincolnton, N. C. — Apr. 7-16
Eldred, Pa. — Apr. 20-30

Special Workers

ALLRED—Sam, Rt. 7, Box 269, Greensboro, N. C.
Open time

ANDERSON—Arthur C. and Wife, 302 S. Caldwell St., Brevard, N. C.
Brevard, N.C. — Apr. 6-16
Forest City, N.C. — Apr. 20-30
Clyde, N.C. — May 1st part

CHESS—Donald, R. D. 3, Greenville, Pa.
Open Time

HOSTETLER—Kenneth and Joyce, 592 Silver St., Marion, Ohio
Open Time

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Cable, Ohio — Mar. 22-Apr. 2
Chicago, Ill. (N.H.A.) — Apr. 4-6
Ottawa, Ont. — Apr. 11-23

SANKEY—Leonard and Wife, 54 N. Mercer St., Greenville, Pa.
Shelbyville, Ind. — Apr. 4-16
Cincinnati, Ohio (I.H.C.) — Apr. 25-27
Harrison, Ohio — May 2-14
Bellaire, Ohio — May 16-28

n December 2, 1960. This is the first time Bible college has received regional ac-reditation. Congratulations are in order, ndeed.

● this excellent paragraph from an ar-cle written by William Fitch appearing in ne February issue of *Eternity*. "Desire is f the essence of salvation. The righteous-ess of God is only for those who seek it vith absolute abandon. This is not some-hing that comes to a man whether he wills or not. You and I must put down our ames for the high contest, seek Him with ndivided heart. This hunger and thirst after ghteousness is nothing else but a consuming nd burning desire to share the life of God nd to be found in Christ. At the heart of ll true faith there is eagerness and enthusi-sm and infinite, infinite longing . . . Christ never a reality unless He is first a neces-ity."

● that the typical member of the 6227 merican Baptist Convention Churches is a 2-year-old married woman with two chil-ren. Fewer than one-third of the members f this convention are men or boys. The verage American Baptist Convention Church as 161 members.

● the second in the series of three arti-les on federal aid to education, appearing in ne February 12 issue of *Our Sunday Visitor*. Dr. Brown charges that the American public chool has become in fact "a non-denomina-onal Protestant parochial school. Its prac-ces include the study and reading of the ible, which incidentally is one of the prin-ipal acts of worship of many of the Protes-ant groups." Thus Dr. Brown believes that n many public schools today leading Protes-ant groups "educate their children at pub-c expense in a religious atmosphere and with n orientation quite acceptable to their con-cience." He then proceeds to observe that ately the balance of power has shifted from on-denominational Protestantism to an ag-ressive secularism. "The public schools in nany areas are becoming the parochial schools f secularism, our new national religion." He ccuses the Supreme Court of giving tre-nendous incentive to the march of secularism n the Everson Decision of 1947 that affirmed hat neither a state nor a federal government an pass a law which aids one religion or all eligions. Dr. Brown then comes to the con-lusion that should the Congress vote assist-nce only to public schools, that "Americans ave lost a part of the Bill of Rights."

Perhaps the best answer to this entire ques-ion is for the federal government to abandon ll attempts at federally subsidizing education t local levels. According to the Editor's nowledge, it seems to be the case that not ocal boards of education themselves but ather professional groups representing edu-ational interests are begging for federal aid.

● a splendid article in the January 11 ssue of *The Alliance Witness* affirming that witnessing does not [illegible]g revival; it follows t. The witness of a [illegible] church is useless." Author Robert Will[illegible] notices in the Acts nd the Epistles o[illegible]w Testament the bsence of "plug[illegible]nessing. "Why did the New [illegible]rch witness? Certainly not [illegible] badgered nto it; not be[illegible]r pressure o testify. [illegible]ause they vere livi[illegible] living Christ. [illegible]d His presence was power, joy, boldness, incentive and purpose. Witness was one of the in-evitable results of abiding in the Presence."

● that President Kennedy's program ad-vancing the new frontier is estimated to cost U. S. tax-payers about $7 billion additional. In the same issue of *U. S. News and World Report* (Feb. 13) Senator Harry F. Byrd is quoted as follows: "Our strength is being sapped by deficit financing indulged in too long; federal paternalism grown too big; the Warren Court grown too mighty; and labor leaders grown too arrogant. These are sub-verting our system, changing our attitudes and hobbling our will for freedom" (p. 108).

● that President Kennedy yielded on every point demanded by Premier Khrush-chev for the release of Captains Olmstead and McCone. This "surrender to Khrush-chev" President Kennedy did not announce at his first press conference. The story is told in the February 3 issue of *Time*. The three conditions for the release of the two airmen were: (1) announcement of their re-lease must be made simultaneously in Wash-ington and Moscow ;(2) the U. S. must public-ly declare that it has discontinued U-2 flights over Soviet territory; (3) U. S. must promise not to make international political capital over the prisoners' release—that is, U. S. must not remind the world that the airmen had been criminally held captive after being shot down over open sea. While extremely happy to be reunited to their families, we wonder if the captains are a bit embarrassed at the price paid for their freedom. Does this incident accurately predict other concessions to be made by President Kennedy to Russia? The answer is of concern to all Americans.

● the interesting comment by Gabriel Courier in the February issue of *Christian Herald* regarding the dramatic overture to-ward church union made at the recent Na-tional Council of Churches Convention at San Francisco. Says Courier: "We have just not observed the spiritual motivation in church mergerism as it is developing. Getting the attention is the fact that 4 million plus 3 mil-lion plus 10 million plus 2.2 million will make 19.2 million—not that the intent of merger presumably is to make Christians of greater depth, zeal, conviction. We are told it is a time for bigness. Will it be also a time for greatness?"

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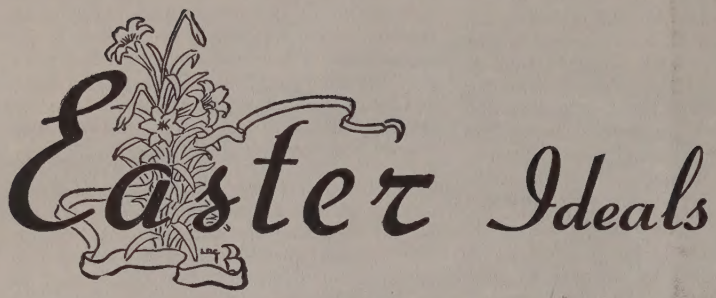

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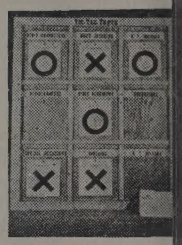

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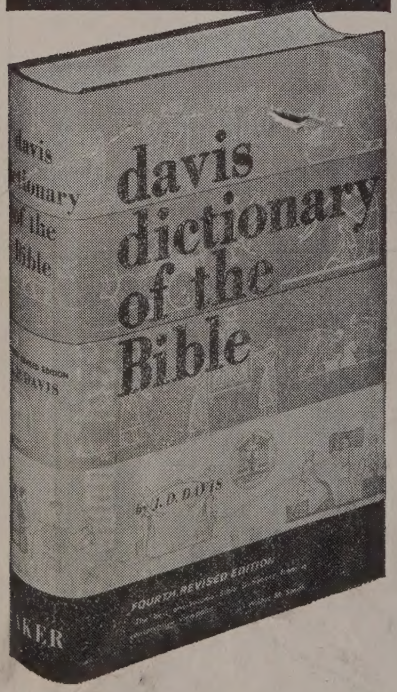

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